

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 7th February 1891.

CONTENTS :

	Page.		Page.
I.—FOREIGN POLITICS.		(g)—Railways and communications, including canals and irrigation—	
Nil.		Tolly's Nullah	180
II.—HOME ADMINISTRATION.		(h)—General—	
(a)—Police—		Oppression by Government doctors	ib.
Punchayets	177	III.—LEGISLATIVE.	
Police reform	ib.	The Age of Consent Bill	ib.
Undetected murders within the Tangail sub-division of the Mymensingh district	ib.	The Age of Consent Bill and the age of marriage	ib.
(b)—Working of the Courts—		The Age of Consent Bill	ib.
Punishment for disobeying summonses	ib.	The Age of Consent Bill	ib.
Babu Gati Krishna Neogi, Deputy Magistrate of Bankura	178	The Age of Consent Bill	181
The Uluberia Munsifi	ib.	The Age of Consent Bill	ib.
Mr. Allen and the Bengali Government Pleader of Sarun	ib.	The Age of Consent Bill	ib.
(c)—Jails—		The Queen's Proclamation and the Age of Consent Bill	ib.
Interference with the religious practices of prisoners in the jails	ib.	The Age of Consent Bill	182
(d)—Education—		Pandit Sasadhar Tarkachuramani on <i>garbhadhan</i>	183
The Dacca Collegiate School	179	The Age of Consent Bill	184
Burdwan as an examination centre	ib.	The Age of Consent Bill	ib.
Inspectors of Mahomedan education	ib.	The Age of Consent Bill	185
Lady Fellows in the Calcutta University	ib.	Mr. Hume on the Age of Consent Bill	186
Supervision of Sanskrit tols	ib.	The <i>garbhadhan</i> ceremony	ib.
The Entrance Examination	ib.	The Age of Consent Bill	ib.
Lady Fellows in the Indian Universities	ib.	The Age of Consent Bill	189
The Bagnan English School	180	Mr Telang on the Age of Consent Bill	190
(e)—Local Self-Government and Municipal Administration—		Sir Romesh Chunder Mitter and the Select Committee on the Age of Consent Bill	ib.
Nil.		The Age of Consent Bill	ib.
(f)—Questions affecting the land —		The Age of Consent Bill	191
Nil.		Dr. Jogendra Nath Smartta Siromani on the Age of Consent Bill	192
(g)—Railways and communications, including canals and irrigation—		The Age of Consent Bill	193
(h)—General—		The Age of Consent Bill	ib.
Oppression by Government doctors	ib.	Mr. Justice Telang on the Age of Consent Bill	ib.
III.—LEGISLATIVE.		Mr. Justice Telang on the Age of Consent Bill	194
The Age of Consent Bill	ib.	The graduates on the Age of Consent Bill	195
The Age of Consent Bill and the age of marriage	ib.	A ladies' memorial on the Age of Consent Bill	ib.
The Age of Consent Bill	ib.	Sir Alfred Croft and the Age of Consent Bill	ib.
The Age of Consent Bill	181	IV.—NATIVE STATES.	
The Age of Consent Bill	ib.	Nil.	
The Age of Consent Bill	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
The Age of Consent Bill	181	Nil.	
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		
The Age of Consent Bill	ib.		
The Age of Consent Bill	ib.		
The Age of Consent Bill	181		

	Page.		Page.
VI.—MISCELLANEOUS.			
Mr. Oldham, Magistrate of Burdwan ...	195	The Age of Consent Bill ...	198
The Government of India and the Congress ...	ib.	The Age of Consent Bill ...	ib.
The Rohtak disturbances ...	196	The Age of Consent Bill ...	ib.
Sir Charles Elliott ...	ib.	The Lieutenant-Governor's visit to Orissa ...	ib.
Census work in the Tangail sub-division of the		A meritorious zemindar of the Balasore district ...	ib.
Mymensingh district ...	ib.		
The Islam Mission Fund ...	ib.		
The Uluberia Hospital ...	ib.		
Mr. Hume and the Age of Consent Bill ...	ib.		
URIYA PAPERS.			
The Bengal Government's circular about the		Revenue sales in Sylhet ...	ib.
Congress ...	198	An objectionable school practice in Sylhet ...	199
		The Age of Consent Bill ...	ib.
		ASSAM PAPERS.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi" ...	Tangail, Mymensingh	450	27th January 1891.
2	"Hitakari" ...	Kushtea ...	30	27th ditto.
3	"Kasipore Nibási" ...	Kasipore, Burrisal ...	.....
4	"Navamihir" ...	Ghatal, Mymensingh	.....
5	"Sahayogi" ...	Burrisal ...	.....
6	"Uluberia Darpan" ...	Uluberia ...	.....	27th ditto.
<i>Weekly.</i>				
7	"Bangavási" ...	Calcutta ...	20,000	31st January 1891.
8	"Banganibási" ...	Ditto ...	.....	30th ditto.
9	"Burdwán Sanjivani" ...	Burdwan ...	302	27th ditto.
10	"Cháruvartá" ...	Sherepore, Mymensingh	500	26th ditto.
11	"Dacca Prakash" ...	Dacca ...	1,200	
12	"Education Gazette" ...	Hooghly ...	885	
13	"Gramvási" ...	Ramkristopore, Howrah	800	26th February 1891.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	300	
15	"Murshidábád Pratinidhi" ...	Berhampore ...	.....
16	"Navayuga" ...	Calcutta ...	...	29th January 1891.
17	"Pratikár" ...	Berhampore ...	600	30th ditto.
18	"Rungpore Dikprakash" ...	Kakinia, Rungpore ...	.....	22nd ditto.
19	"Sahachar" ...	Calcutta ...	500	28th ditto.
20	"Sakti" ...	Dacca ...	.....	27th ditto.
21	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea ...	.....	1st February 1891.
22	"Samaya" ...	Calcutta ...	3,806	30th January 1891.
23	"Sanjivani" ...	Ditto ...	4,000	31st ditto.
24	"Sansodhini" ...	Chittagong ...	.....	28th ditto.
25	"Saráswat Patra" ...	Dacca ...	300	1st February 1891.
26	"Som Prakash" ...	Calcutta ...	1,000	2nd ditto.
27	"Sudhakar" ...	Ditto ...	2,580	30th January 1891.
28	"Sulabh Samáchar" ...	Ditto ...	.....
29	"Surabhi-o-Patáká" ...	Ditto ...	700	30th ditto.
<i>Daily.</i>				
30	"Banga Vidyá Prakashiká" ...	Calcutta ...	500	28th to 31st January and 2nd to 4th February 1891.
31	"Bengal Exchange Gazette" ...	Ditto ...	.....	30th and 31st January and 1st, 3rd and 4th February 1891.
32	"Dainik o Samáchar Chandriká" ...	Ditto ...	1,500	2nd to 5th February 1891.
33	"Samvád Prabhákar" ...	Ditto ...	800	30th and 31st January and 3rd to 5th February 1891.
34	"Samvád Purnachandrodaya" ...	Ditto ...	300	29th to 31st January and 2nd to 5th February 1891.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
35	"Dacca Gazette"	Dacca ... ..	.....	2nd February 1891.
HINDI.				
<i>Monthly.</i>				
36	"Darjeeling Mission ke Másik Samáchar Patrika."	Darjeeling ...	20	
37	"Kshatriya Patriká"	Patna ...	200	
<i>Weekly.</i>				
38	"Aryávarta"	Calcutta ...	800	17th, 24th and 31st January 1891.
39	"Behar Bandhu"	Bankipore ...	.....	29th ditto ditto.
40	"Bhárat Mitra"	Calcutta ...	1,653	15th, 22nd and 29th ditto.
41	"Champarun Chandrika"	Bettiah ...	.....
42	"Desí Vyápári"	Calcutta ...	.....
43	"Hindi Bangabási"	Ditto ...	.....	19th and 26th ditto.
44	"Sár Sudhánidhi"	Ditto ...	500	
45	"Uchit Baktá"	Ditto ...	4,500	
PERSIAN.				
<i>Weekly.</i>				
46	"Jáum-Jahánomah"	Calcutta ...	250	
URDU.				
<i>Weekly.</i>				
47	"Aftal Alum Arrah"	Arrah ...	300	
48	"Al Punch"	Bankipore ...	.....	26th January 1891.
49	"Anis"	Patna ...	.....
50	"Calcutta Punch"	Calcutta ...	.....
51	"Gauhur"	Ditto ...	196	
52	"Raisul-Akhbari-Moorshidabad"	Murshidabad ...	.....
53	"Urdu Guide and Darussaltanat"	Calcutta ...	340	30th ditto.
URIYA.				
<i>Monthly.</i>				
54	"Asha"	Cuttack ...	.....
55	"Pradíp"	Ditto ...	.....
56	"Samyabadi"	Ditto ...	.....
57	"Taraka and Subhavártá"	Ditto ...	.....
<i>Weekly.</i>				
58	"Dipaka"	Cuttack ...	.....
59	"Samvad Váhika"	Balasore ...	205	8th, 15th, and 22nd January 1891.
60	"Urya and Navasamvád"	Ditto ...	600	7th, 14th and 21st ditto.
61	"Utkal Dípiká"	Cuttack ...	444	10th, 17th and 24th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
62	"Paridarshak"	Sylhet ...	450	26th January 1891.
63	"Silchar"	Silchar ...	500	
<i>Weekly.</i>				
64	"Srihatta Mihir"	Sylhet ...	.....	26th ditto.

II.—HOME ADMINISTRATION.

(a)—Police.

The *Hitakari*, of the 27th January, says that, in order to make the office of punchayet more important in the eyes of its holder, certain duties, small in themselves, but important from the point of village improvement, should be entrusted to him in addition to his present duties. The punchayet may, for instance, be entrusted with the management of cattle-pounds. Again, as the presence of a punishing authority in a village is sure to serve as an efficient check upon crime within it, a punchayet may be vested with the power of punishing such acts as throwing carcasses into water, tethering and keeping cattle upon roads, encroaching upon village paths, letting bamboos and branches of trees hang over roads so as to obstruct the passage of vehicles, obstructing drains, easing indiscriminately upon roads, and washing dirty cloth in reservoirs of water. Punchayets should, like Honorary Magistrates, be exempted from the operation of the Arms Act, and then the depredations of rabid dogs and jackals, as well as of other animals, will greatly diminish. If necessary, neighbouring Honorary Magistrates may be appointed presidents of punchayets, and the police should be required to help them in the performance of these duties in the capacity, not of masters, but of subordinates. If men worthy of being entrusted with these duties cannot be now found in every village, let model punchayets be established for the present in those villages where there are such men, and let the other villages be placed under neighbouring model punchayets.

HITAKARI,
Jan. 27th, 1891.

2. A correspondent of the *Sudhakur*, of the 30th January, makes the following suggestions for police reform:—

SUDHAKAR,
Jan. 30th, 1891

- (a) A college ought to be established for giving police training.
- (b) Officers below the rank of sub-inspectors should not be charged with the duty of investigation.
- (c) The number of head-constables ought to be diminished, and the posts of Assistant Superintendents should be abolished. Educated men employed as inspectors ought to have the prospect of promotion to District Superintendships.
- (d) The powers conferred on the police by the Criminal Procedure Code ought to be modified. Offenders should not be kept in custody so long as they are now.
- (e) The provision in the Criminal Procedure Code relating to bad characters ought to be altered, or *budmashes* will not be checked.

3. A correspondent of the *Samay*, of the 30th January, says that Sadek Sheikh of Chashabhadra, a village in the Tangail subdivision of the Mymensingh district, was killed at about 2 P.M. in the course of an affray over a fishery right which took place near the village during the last celebration of the Paus festival. Information of the occurrence was sent without delay to the outpost at Nagpur. But as the sub-inspector did not come till late at night, the *asamis* got time to escape, and no arrests have been made in connection with the occurrence. Considering the way in which the sub-inspector is conducting the investigation, it will be difficult to detect the *asamis*. Two other murders which took place at Tengripura a little while ago also remain undetected.

SAMAY,
Jan. 30th, 1891.

(b)—Working of the Courts.

4. The *Ahmadi*, of the 27th January, says that mofussil Magistrates, and native Magistrates in particular, punish disobedience of summonses too severely. The reason of this is that these Magistrates know that Government does not wish that a large number of accused persons should escape punishment. It is in deference to this wish of Government that Magistrates inflict such heavy punishments on those who disobey summonses that the country bids fair to go to rack and ruin.

AHMADI,
Jan. 27th, 1891.

SANJIVANI,
Jan. 31st, 1891.

5. The *Sanjivani*, of the 31st January, publishes two letters containing charges against Babu Gati Krishna Neogi, Deputy Magistrate and Deputy Collector of Bankura, of which the following is an abstract:—

(1) The duty of holding revenue sales in Bankura rests with Babu Gati Krishna, but he generally appoints a single day for the sale of five or six hundred and sometimes even seven or eight hundred defaulting estates. The result is that most of the owners of such estates are never informed of the service of certificates and seldom receive the sale notices, the peons hardly finding time to serve all the five or six hundred notices within the space of some ten days which is allowed to them for making such service. And although a date is usually fixed for the sales, sales are seldom held on that date; and when commenced these sales go on for four or five days only, in the course of which ten or twenty estates are sold and the remaining lots are kept back for sale at some future date. The sales are held in Babu Gati Krishna's court-room into which no body is allowed to enter except pleaders, mukhtars and the amla. People coming from distant places to make bids are therefore disappointed. For want of purchasers the lots too are put aside as having no bidders.

Babu Gati Krishna is overbearing in conduct and often insults the pleaders and mukhtars practising in his court. Besides being a native of the Bankura district, and having for some time practised in the Judge's Court of that district, he is very intimate with the pleaders and mukhtars of his court.

The 12th January last was fixed for the sale of from four to five hundred lots, but the Deputy Collector disposed of only a part of that number in four or five days from the appointed date and reserved the rest for sale at some future date on the ground that he had business in the mofussil. Most of the estates which were to have been sold on the 12th January last were not included in the list. It is the usual practice with Gati Babu not to let anybody see the list of estates he prepares for sale. The other day he reprimanded a mukhtar for having looked into a list.

(2) The 14th January last was fixed by Babu Gati Krishna as a sale day for the recovery of road cess arrears. On that day the Deputy Collector grossly insulted the mukhtars for making a noise within the court-room. He ought to have known that some noise is inseparable from a sale. The mukhtars have resolved not to practise any more in his court.

GRAMVASI,
Feb. 2nd, 1891.

6. The *Grāmvasī*, of the 2nd February, is informed that the number of cases in the Uluberia Munsifi is increasing every year. Last year the Munsif had to decide 2,200 cases, that is to say, 300 more cases than in the preceding year. The annual income of the munsifi is Rs. 30,000, whilst its annual expenditure is only Rs. 7,000, and yet Government is working the one local Munsif to death. Has Government no feeling for its subordinate officers?

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 3rd, 1891.

7. The *Dainik-o-Samachar Chandrika*, of the 3rd February, says that Mr. Allen, the Legal Remembrancer, has not only dismissed without any good reason the Bengali Government Pleader of Sarun, but also resolved not to keep any Bengali Government pleader in Behar. Will Sir Charles Elliott encourage such antipathy to Bengalis? The principle on which Mr. Allen has justified his dismissal of the Bengali Government Pleader is really most objectionable. He says that Government is at liberty to dismiss its pleader when it pleases just as he himself is at liberty to dismiss his doctor when he pleases.

(c)—Jails.

AHMADI,
Jan. 27th, 1891.

8. The *Ahmadi*, of the 27th January, says that interference with their religious practices is one of the punishments which prisoners have to suffer in the Indian jails, and this is what is most to be deplored and condemned. Neither Hindu nor Mussulman prisoners are allowed to observe their religious practices or to put on the marks indicative of their sect or religion. Civil prisoners are allowed only a little liberty in this respect. The beards of Mussulman prisoners are shaved, and they are not allowed time or accommodation to say their prayers. They are not also allowed to perform ablutions; they have to ease

Interference with the religious practices of prisoners in the jails.

themselves in a way which is opposed to their religion, and they are not able to observe the *roja* and other *kalma kalams*. They cannot also be sure whether they eat the flesh of duly sacrificed or unsacrificed animals. Animals are not in most cases sacrificed in the proper way within the jails. All this is very painful to such pious Mussulmans as may have the misfortune to go to jail. In many cases Mussulman prisoners are compelled to follow heterodox practices. Hindus, Brahmos, and Christians also receive similar treatment. But there is no one to look to these things.

(d)—Education.

9. The *Sakti*, of the 27th January, says that the school fee in the Dacca Collegiate School is going to be raised by order of the Director of Public Instruction with the view of reducing the number of students which is now too large to be accommodated in the school building. But the school fee is already so high as to deter many of those who are attracted by the brilliant results of the school at the Entrance Examination from reading in it. So, instead of raising the school fee, it would be well to rule that not more than the number of students that can be properly accommodated shall be admitted.

SAKTI,
Jan. 27th, 1891
10. The *Burdwan Sanjivani*, of the 27th January, says that the people of Burdwan, Beerbhoom and other places will be exceedingly grieved to hear that the Entrance and F. A. Examinations will not be held any longer at Burdwan in consequence of the friction between the Principal of the Burdwan Raj College and the Assistant Inspector of Schools who superintends those examinations. Any friction between the Principal and the Assistant Inspector can be no just ground for stopping the holding of examinations at Burdwan.

BURDWAN SANJIVANI,
Jan. 27th, 1891.
11. The *Ahmadi*, of the 27th January, says that the absence of Mussulmans on the inspecting staff of the Education Department of this province is felt to be a great want by the Mahomedan community, because Hindu officers are not competent to perform the work of supervising Mahomedan education, including as it does instruction in languages which are unknown to such officers. The educational authorities are therefore requested to fill a few of the offices on the inspecting staff with Mahomedans.

AHMADI,
Jan. 27th, 1891.
12. The *Samay*, of the 30th January, says that now that the Bombay University has appointed Miss Pechy Phipson as one of its Fellows, the Calcutta University, which is the leading institution of its kind in India, ought to imitate the example and appoint either of its two female graduates, Miss Chandra Mukhi Basu and Miss Kadambini Ganguli as a member of the Senate or the Syndicate.

SAMAY,
Jan. 30th, 1891.
13. The *Saraswat Patra*, of the 31st January, says that the pundits of Bengal will be certainly glad to learn that the Government has, in its desire to resuscitate Sanskrit learning, appointed Mahamahopadhyay Mahesh Chandra Nyayaratna, C.I.E., as Supervisor of Sanskrit *tols* throughout the province.

SARASWAT PATRA,
Jan. 31st, 1891.
14. The *Sanjivani*, of the 31st January, says that the University authorities ought to have allowed five instead of four weeks to the Entrance examiners for the examination of the answer papers. The first few days after the examination are generally spent in taking advice from the head examiners, and the four weeks rule will therefore compel the examiners to hurry through the papers for fear of incurring the fine.

SANJIVANI,
Jan. 31st, 1891.
15. The same paper says that the administration of Lord Harris will remain famous in the history of Bombay as being the first administration under which a lady was appointed to a Fellowship of the Bombay University. It is hoped that at the next University election in Calcutta the M. As. of the University will see their way to electing Miss Chandra Mukhi Bose, M.A., to a Fellowship.

SANJIVANI.

SANJIVANI,
Jan. 31st, 1891.

5. The *Sanjivani*, of the 31st January, publishes two letters containing charges against Babu Gati Krishna Neogi, Deputy Magistrate and Deputy Collector of Bankura, of which the following is an abstract:—

(1) The duty of holding revenue sales in Bankura rests with Babu Gati Krishna, but he generally appoints a single day for the sale of five or six hundred and sometimes even seven or eight hundred defaulting estates. The result is that most of the owners of such estates are never informed of the service of certificates and seldom receive the sale notices, the peons hardly finding time to serve all the five or six hundred notices within the space of some ten days which is allowed to them for making such service. And although a date is usually fixed for the sales, sales are seldom held on that date; and when commenced these sales go on for four or five days only, in the course of which ten or twenty estates are sold and the remaining lots are kept back for sale at some future date. The sales are held in Babu Gati Krishna's court-room into which no body is allowed to enter except pleaders, mukhtars and the amla. People coming from distant places to make bids are therefore disappointed. For want of purchasers the lots too are put aside as having no bidders.

Babu Gati Krishna is overbearing in conduct and often insults the pleaders and mukhtars practising in his court. Besides being a native of the Bankura district, and having for some time practised in the Judge's Court of that district, he is very intimate with the pleaders and mukhtars of his court.

The 12th January last was fixed for the sale of from four to five hundred lots, but the Deputy Collector disposed of only a part of that number in four or five days from the appointed date and reserved the rest for sale at some future date on the ground that he had business in the mofussil. Most of the estates which were to have been sold on the 12th January last were not included in the list. It is the usual practice with Gati Babu not to let anybody see the list of estates he prepares for sale. The other day he reprimanded a mukhtar for having looked into a list.

(2) The 14th January last was fixed by Babu Gati Krishna as a sale day for the recovery of road cess arrears. On that day the Deputy Collector grossly insulted the mukhtars for making a noise within the court-room. He ought to have known that some noise is inseparable from a sale. The mukhtars have resolved not to practise any more in his court.

GRAMVASI,
Feb. 2nd, 1891.

6. The *Gramvasi*, of the 2nd February, is informed that the number of cases in the Uluberia Munsifi is increasing every year. Last year the Munsif had to decide 2,200 cases, that is to say, 300 more cases than in the preceding year. The annual income of the munsifi is Rs. 30,000, whilst its annual expenditure is only Rs. 7,000, and yet Government is working the one local Munsif to death. Has Government no feeling for its subordinate officers?

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 3rd, 1891.

7. The *Dainik-o-Samachar Chandrika*, of the 3rd February, says that Mr. Allen, the Legal Remembrancer, has not only dismissed without any good reason the Bengali Government Pleader of Sarun, but also resolved not to keep any Bengali Government pleader in Behar. Will Sir Charles Elliott encourage such antipathy to Bengalis? The principle on which Mr. Allen has justified his dismissal of the Bengali Government Pleader is really most objectionable. He says that Government is at liberty to dismiss its pleader when it pleases just as he himself is at liberty to dismiss his doctor when he pleases.

(c)—Jails.

AHMADI,
Jan. 27th, 1891.

8. The *Ahmadi*, of the 27th January, says that interference with their religious practices is one of the punishments which prisoners have to suffer in the Indian jails, and this is what is most to be deplored and condemned. Neither Hindu nor Mussulman prisoners are allowed to observe their religious practices or to put on the marks indicative of their sect or religion. Civil prisoners are allowed only a little liberty in this respect. The beards of Mussulman prisoners are shaved, and they are not allowed time or accommodation to say their prayers. They are not also allowed to perform ablutions; they have to ease

themselves in a way which is opposed to their religion, and they are not able to observe the *roja* and other *kalma kalams*. They cannot also be sure whether they eat the flesh of duly sacrificed or unsacrificed animals. Animals are not in most cases sacrificed in the proper way within the jails. All this is very painful to such pious Mussulmans as may have the misfortune to go to jail. In many cases Mussulman prisoners are compelled to follow heterodox practices. Hindus, Brahmos, and Christians also receive similar treatment. But there is no one to look to these things.

(d)—Education.

9. The *Sakti*, of the 27th January, says that the school fee in the Dacca Collegiate School is going to be raised by order of the Director of Public Instruction with the view of reducing the number of students which is now too large to be accommodated in the school building. But the school fee is already so high as to deter many of those who are attracted by the brilliant results of the school at the Entrance Examination from reading in it. So, instead of raising the school fee, it would be well to rule that not more than the number of students that can be properly accommodated shall be admitted.

SAKTI,
Jan. 27th, 1891.

10. The *Burdwan Sanjivani*, of the 27th January, says that the people of Burdwan, Beerbhoom and other places will be exceedingly grieved to hear that the Entrance and F. A. Examinations will not be held any longer at Burdwan in consequence of the friction between the Principal of the Burdwan Raj College and the Assistant Inspector of Schools who superintends those examinations. Any friction between the Principal and the Assistant Inspector can be no just ground for stopping the holding of examinations at Burdwan.

BURDWAN SANJIVANI,
Jan. 27th, 1891.

11. The *Ahmadi*, of the 27th January, says that the absence of Mussulmans on the inspecting staff of the Education Department of this province is felt to be a great want by the Mahomedan community, because Hindu officers are not competent to perform the work of supervising Mahomedan education, including as it does instruction in languages which are unknown to such officers. The educational authorities are therefore requested to fill a few of the offices on the inspecting staff with Mahomedans.

AHMADI,
Jan. 27th, 1891.

12. The *Samay*, of the 30th January, says that now that the Bombay University has appointed Miss Pechy Phipson as one of its Fellows, the Calcutta University, which is the leading institution of its kind in India, ought to imitate the example and appoint either of its two female graduates, Miss Chandra Mukhi Basu and Miss Kadambini Ganguli as a member of the Senate or the Syndicate.

SAMAY,
Jan. 30th, 1891.

13. The *Saraswat Patra*, of the 31st January, says that the pundits of Bengal will be certainly glad to learn that the Government has, in its desire to resuscitate Sanskrit learning, appointed Mahamahopadhyay Mahesh Chandra Nyayaratna, C.I.E., as Supervisor of Sanskrit *tols* throughout the province.

SARASWAT PATRA,
Jan. 31st, 1891.

14. The *Sanjivani*, of the 31st January, says that the University authorities ought to have allowed five instead of four weeks to the Entrance examiners for the examination of the answer papers. The first few days after the examination are generally spent in taking advice from the head examiners, and the four weeks rule will therefore compel the examiners to hurry through the papers for fear of incurring the fine.

SANJIVANI,
Jan. 31st, 1891.

15. The same paper says that the administration of Lord Harris will remain famous in the history of Bombay as being the first administration under which a lady was appointed to a Fellowship of the Bombay University. It is hoped that at the next University election in Calcutta the M. As. of the University will see their way to electing Miss Chandra Mukhi Bose, M.A., to a Fellowship.

SANJIVANI.

GRAMVASI,
Feb. 2nd, 1891.

16. A correspondent of the *Grámvási*, of the 2nd February, complains that Baboo Beni Madhab De, Assistant Inspector of Schools, Hooghly, has not yet made good his promise of enquiring into the complaints made by the people of Bagnan and the neighbouring places against the present Secretary of the Bagnan English School in the Uluberia sub-division.

The Bagnan English School.

(g)—*Railways and communications including canals and irrigation.*

NAVAYUGA,
Jan. 29th, 1891.

17. The *Navayuga*, of the 29th January, says that Tolly's Nullah has on one side of it two such important places of trade as Tallygunge and Chetla hát, and on the other side of it such an important place of pilgrimage as Kalighát where pilgrims in large numbers bathe every day. Tallygunge and Chetla hát contain many large shops for the sale of rice, mustard seed, paddy and timber, and numerous boats carrying heavy freight come daily to these shops. But during low water the canal is nowhere more than knee-deep, and so boats cannot ply and people cannot bathe conveniently. Tolls are levied on boats on that canal for the purpose of raising funds for its re-excavation. But it has not probably been re-excavated even once since its excavation by Mr. Tolly, 70 or 80 years ago. The authorities are requested to re-excavate and deepen the canal.

Tolly's Nullah.

(h)—*General.*

HITAKARI,
Jan. 27th, 1891.

18. The *Hitakari*, of the 27th January, says that the Government doctors who are entrusted with such responsible duties as *post-mortem* examinations, examination of hurts, ascertainment of age, diagnosis of diseases, and apportionment of work to prisoners are often guilty of oppression in the performance of these duties, especially in the sub-divisions. These oppressions are known to all. But the law courts maintain silence in regard to them, and they do not come to the notice of the higher authorities. It would be well to appoint a Commission for removing this evil.

Oppression by Government doctors.

III.—LEGISLATIVE.

RUNGPORE DIK
PRAKASH,
Jan. 22nd, 1891.

19. The *Rungpore Dik Prakash*, of the 22nd January, says that though the Government is actuated by a benevolent desire in introducing the Age of Consent Bill, yet there can be little doubt that the passing of the measure will create serious discontent among its subjects. The opinion expressed by the Hon'ble Sir Romesh Chunder Mitter on the Bill is a very reasonable one. As a middle course, which may satisfy both the Legislature and the people, it is suggested that the attainment of puberty should be fixed as the limit in the law in the case of married girls. As for unmarried girls, the age of consent may be raised to any point and no one will object to it. In the cases which will come before a Magistrate under the proposed law, the Magistrate should not issue summons against the accused simply on information received in anonymous letters, or on hearsay evidence. The law must provide that the Magistrate should either act on information given in a regular petition, or take no action whatever.

The Age of Consent Bill.

ARYAVARTA,
Jan. 24th, 1891.

20. The *Aryavarta*, of the 24th January, says that the passing of the Age of Consent Bill will not interfere with the child-marriage custom of the Hindus. Marriages take place between infants in spite of the present law fixing the age of consent at 10.

The Age of Consent Bill and the age of marriage.

HINDI BANGAVASI,
Jan. 26th, 1891.

21. The *Hindi Bangavási*, of the 26th January, cannot believe that the Government of India will pass the Age of Consent Bill if it sees clearly that its passing will interfere with the religion of the Hindus. Certainly, the spirit of Seraj-ud-dowlah has not taken possession of the British Government.

The Age of Consent Bill.

HITAKARI,
Jan. 27th, 1891.

22. The *Hitakari*, of the 27th January, says that, even if the plea of interference with religion raised by the opponents of the Age of Consent Bill be a valid one, there will still be much to say in connection with it. Is there any religion in India that has not been interfered with by the existing Penal Code? Indeed, the Penal Code

The Age of Consent Bill.

interferes with all Indian religions on minor points. Society tolerates this, and this toleration does good instead of harm. It must therefore be admitted that Government makes laws only for the good of the people. Government proposes the amendment of section 375 of the Penal Code in order that Indians may become men of character and their children may be saved from premature death. The practice of *suttee*, of piercing the body with hooks, of throwing children into the river has been abolished by law. Is the contemplated amendment so very serious a thing compared with the abolition of *suttee*, &c.? Early cohabitation may cease of itself in this country in course of time. But many girls of tender years may meet with premature death before that happens. The proposed amendment is therefore heartily approved of.

23. The *Burdwan Sanjivani*, of the 27th January, cannot understand why Government is in such a hurry to pass the Age of Consent Bill. There is no imminent evil for the

BURDWAN SANJIVANI,
Jan. 27th, 1891.

prevention of which it is necessary to pass the law. Occurrences like those which it is the object of the Bill to provide against do not take place every day. The passing of the Bill will cause great hardship. It will lead to the abolition of the Hindu custom of *Phulsayya*, which requires the bridegroom and the bride to sleep together two days after the marriage. People will not be able to observe this custom, because their children will run the risk of transportation or imprisonment, and they themselves will not escape trouble. It will also do away with the practice of receiving visits from sons-in-law soon after marriage, and also with the custom of second marriage. Hindus will not be able to observe these customs, and they will therefore be sorely grieved. Government ought not to precipitately do a thing which is opposed to the wishes of all Hindus.

24. The *Uluberia Darpan*, of the 27th January, says that the Government of India is not to blame for the Age of Consent Bill, except in so far as it has, at the instigation of

ULUBERIA DARPAN,
Jan. 27th, 1891.

a Committee in England, wounded the feelings of the Indians by utterly disregarding their protests, and has besides brought forward some plausible arguments in support of the views of that Committee. Three or four years ago, Lord Dufferin's Government, after consulting official and public opinion on the subject, decided not to interfere with the marriage customs of the Hindus and the age of consent. And has the condition of the country or of Indian society changed so enormously within this short time that it has become absolutely necessary to make a law on the subject?

The Brahmo community may be in favour of this Bill, for it will in no way affect them, the age of marriage for their girls being fixed by law at 14. Their women, besides, are emancipated women who like English ways and practices. Their women will not therefore lose their position in society if they are subjected to an examination by a medical man. Again, the Brahmos are so few that their number can be counted almost on one's fingers. Will Government revolutionise the whole of Indian society at the advice of a handful of men?

25. The *Behar Bandhu*, of the 29th January, sees no necessity for the Age of Consent Bill, as wives in this country seldom have opportunity of cohabiting with their

BEHAR BANDHU,
Jan. 29th, 1891.

husbands before the age of 12. The proposed law, however, will afford opportunities to the police to commit oppressions on the people.

26. The *Navayuga*, of the 29th January, says that in her Proclamation of 1858 the Queen strictly prohibits those who will exercise authority under her order from interfering in any way, on pain of her deep displeasure,

NAVAYUGA,
Jan. 29th, 1891.

The Queen's Proclamation and the Age of Consent Bill.

with the religious belief or religious practices of any one among her subjects. The Queen therefore promises by that Proclamation not to interfere with the religious belief or religious practices of even one of her Indian subjects. Government cannot, under these circumstances, interfere with the *garbhadhan* ceremony, no matter whether that ceremony is observed in the case of *Kulin* girls or not, if the abolition of that ceremony interferes with the religious belief of even a single Hindu. The reformers contend that, when Government has abolished *suttee* and the practice of throwing children into the river at Saugor, it can also abolish *garbhadhan*. But it should be remembered that *suttee* and infanticide were abolished before the Queen's Proclamation. Sir FitzJames

Stephen, indeed, once characterised the Proclamation as so many delusive words. But it is a matter of rejoicing that the then Viceroy, Lord Ripon, and the present Viceroy, Lord Lansdowne, have declared that the Government will respect the pledges given by the Queen in that document.

SAMAY,
Jan. 30th, 1891.

27. The *Samay*, of the 30th January, has the following in connection with the Age of Consent Bill:—

The Age of Consent Bill.

In the course of an article on *garbhadhan*, published in the last issue of the *Bangāvasī* newspaper, Pandit Sasadhar Tarkachuramani says that in framing their regulations regarding sexual intercourse the ancient Rishis had only one object in view, namely, the begetting of a progeny physically strong and endowed with all moral and intellectual qualities. If this be so, then it is proper, and it would be in accordance with the Sastras to direct the performance of *garbhadhan* at the age when its performance may lead to the realization of that object. And the question to be asked is, will the proposed law further or baffle that object?

Garbhadhan is one of the ten *sanskaras* which should be observed only by Brahmins, and not by the other castes. Again, this observance of *sanskaras* is not obligatory, but optional. Marriage, for instance, is a *sanskar*, but no demerit results from not marrying. *Garbhadhan* is performed in no other Indian province except Bengal, and even in Bengal it need not be performed by any but Brahmins.

Meetings for the purpose of protesting against the Bill have been held in Calcutta and other places in Bengal, and the writer will say a few words regarding some of them in order to guard against the possible misconception that a large number of educated Hindus are opposed to the measure.

Of all the meetings held by the oppositionists, that held in the house of the late Maharaja Kamal Krishna was the largest. The statement made in the published accounts of this meeting that the Hindus assembled in it unanimously protested against the Bill is not true, for at this meeting no one was permitted to speak in support of the Bill. When asked whether any one would be permitted to speak in support of the measure, Kumars Nil Krishna and Vinay Krishna did not return any straightforward answer, but simply referred the enquirers to the notice convening the meeting, which, however, was silent on the point. A correspondent of the *Indian Daily News*, signing himself a 'Kulin Kayasth,' wrote to say that it was not true that the attendance at the meeting numbered from two to three thousand, for the meeting was attended by some 500 men at the most. It is also not true that the resolutions passed at that meeting were unanimously approved, for the correspondent and some of his friends, who were present at the meeting, would have protested against the first resolution, if they had been permitted to do so.

The law is intended for all India and not for any particular province, and yet the people of no other province except Bengal have protested against it. And even in Bengal it is only a few Bengali Hindus who have opposed the Bill. The Calcutta Central Mahomedan Association has given its opinion in favour of the Bill. Mussulmans, Christians, and Jains are also in its favour. A Subordinate Judge, who is a thorough Hindu, supports the Bill, and says that Raghunandan, who is the sole authority of the oppositionists, flourished only 300 years ago. It was he who degraded the Kayasthas to the status of Sudras. The late Mr. Justice Dwarka Nath Mitter used to call Raghunandan the dacoit Raghu. *Susruta* and *Manu* prohibited the consummation of marriage before 16.

The following Calcutta newspapers, namely, *Indian Public Opinion*, the *Englishman*, the *Statesman*, the *Indian Daily News*, the *Indian Mirror*, and the *Sanjivani* are supporting the Bill. The *Hindu*, the chief organ of the Hindus of Madras, the *Gujarat-mitra* of Gujarat, the *Civil and Military Gazette* of the Punjab, the *Pioneer* and the *Morning Post* of Allahabad are also in favour of the measure. Raja Rajendra Narayan Deb, the social leader and the head of the Kayastha community of Western Bengal, the venerable Raja Rajendra Narayan Roy of East Bengal, who is a thorough Hindu, and Babu Abhaya Charan Das, the retired Deputy Magistrate and the founder of the Dacca Sarasvat Samaj, the chief assembly of pandits in Dacca, have also supported the Bill.

The writer then apostrophises his countrymen thus:—‘ The drum is sounded. Let all of you—be you Hindus or Mussulmans or Buddhists—who reside within the British Empire, come forward and thank Government in one voice. See, brothers, Government is calling us with uplifted hands, for the good of our future generations, for the good of our society, and for the good of our country. Government says ‘ We will abolish the practice of premature cohabitation (among you) which is undermining your nationality, and for the abolition of which you are making such efforts. ’ The abolition of premature cohabitation among us will not benefit our rulers, but will do a world of good to us. If you, brothers, do not support this disinterested effort of your rulers, they will consider you thoughtless. Your law-giver Manu says that, in the case of a conflict of opinion in the Shastras, recourse should be had to reasoning. It is clearly stated in the Narada Sanhita that subjects should implicitly obey the laws which a king enacts after a careful consideration of time, place, and the person to be affected. Brothers, you are Hindus and you respect the Shastras, and why should you not therefore respect these injunctions (of the Shastras)? You will bring discredit on yourselves and incur grave demerit if you do not respect them. Government says—‘ Do not cohabit with a girl who is below 12. ’ You say, ‘ We do not care what the age of a girl may be; we will cohabit with her whenever she commences to menstruate. ’ Fie on you! Is it not you who say—‘ We are Hindus, we are pure and everything good is ours alone? ’ Now I ask—is this (practice of premature cohabitation) good? (Then) you are fiends inflamed by lust. You say—‘ it is improper to raise the age of consent to 12. Let 10 be the age of consent ’. Shame! Shame! Shame! Is it not proper for you to perform *garbhadhan* at a time when its performance is likely to lead to the birth of a healthy progeny, without at the same time injuring the health of your wife? If you, Bengali Hindus, are anxious to satisfy your beastly lust, if you wish, under the pretext of performing *garbhadhan*, to see your wife bruised, broken down, and writhing in pain under your oppression, if you wish to have a weak, lean, sickly, and short-lived progeny, then go up to Government, protest against the Bill, and say loudly before the world that the Bengalis are a base, despicable people.

Pandit Sasadhar Tarkachuramani on *garbhadhan*.

28. The same paper thus criticises Pandit Sasadhar Tarkachuramani's exposition of the Shastras relating to *garbhadhan* :—

SAMAY,
Jan. 30th, 1891.

1. Vachaspati Misra's definition of *garbhadhan*, as quoted by the Pandit, means, when translated, the first injection of semen into the female organ of the wife while in her menses. But the Pandit has taken this definition to mean the injection of semen into the female organ of the wife while in her *first menses*. His exposition of the definition is incorrect, for the word *adya* (first) used in the definition refers to *retahseka* (injection of semen) and not to *ritu* (menses.)

Vachaspati Misra simply uses the expression *ritu kalin*, which means at the time of the menses.

2. The Pandit has quoted certain *riks* (Vishnuryonin Kalpayatu, &c., and *garbham dhehi sinivali*, &c.) from the tenth mandal of the Rig Veda in support of his position. Now these *riks* simply express a desire on the part of the Rishi who composed them to be blessed with a pure and virtuous progeny, and contain no specification of the time when *garbhadhan* is to be performed. And how can the Rishi's wish be fulfilled if *garbhadhan* is performed when a girl is of very tender years?

3. Pandit Sasadhar's quotations from the Grihya Sutras of Gobhila, Paraskara, and Asvalayan do not contain any specification of the time when *garbhadhan* is to be performed.

4. The Pandit has quoted a passage from the Asvalayan Grihya Parisista, which means that *garbhadhan* is to be performed on the appearance of menses after marriage. But does not the expression ‘appearance of menses after marriage’ mean that menses appeared before marriage, or that there was a possibility of its appearance before marriage? Otherwises, the use of the word ‘after’ would be unmeaning?

5. Pandit Sasadhar's quotations from Manu and Baudhayan simply refer to *garbhadhan*, and contain no specification of the time when it is to be performed.

6. The Pandit has quoted a sloka from Yajnavalkya (*garbhadhan mritau*, &c.) and taken it to mean that *garbhadhan* is to be performed on the first occurrence of the menses after marriage; but the sloka cannot possibly mean that. There is nothing in it which can be taken to mean 'after marriage.'

7. The Pandit's quotations from the *Brahman Sarvasva* of Halayudha simply contain references to *garbhadhan*, and no specification of the time when it is to be performed.

8. The Pandit's quotation from Bhabadeva Bhatta simply means that *garbhadhan* is to be performed after 'the menstrual bath,' and there is nothing in it to indicate which menstruation is meant.

9. The Pandit has quoted a mantra from Bhabadev to prove that *garbhadhan* should be performed on the first appearance of the menses. The writer has looked for the mantra in the Samaveda, but failed to find it there. His impression is that it was composed by Bhabadev himself, and is not to be found in any of the Vedas. Besides, the expression *Navapushpodgama*, occurring in it, shows that it was composed in recent times. Again, the Pandit is guilty of arguing in a circle when he attempts to prove *garbhadhan* by a mantra which is used in the performance of *garbhadhan* itself. He lays much stress on the word *nava* (new), but the expression *Navapushpodgama* does not necessarily mean first menstruation.

10. The Pandit has mistranslated the sutra of Gobhila (যদা শুভ্রমভী ভবত্য পরিত্যাগিতা তদা মনুস্বকালঃ) by taking it to mean '*garbhadhan* is to be performed when the menstrual flow ceases after the girl has commenced to menstruate after marriage.' For the words 'after marriage' are not to be found in the original.

11. The Pandit's quotation from the Asvalayan Grihya Parisista contains the words *ritau prathame anukulehani* (রিতে প্রথমে অনুকূলেহনি) and the Pandit has taken the word *ritu* (menses) with *prathame* (first). But this is certainly not the right interpretation, which requires that *prathame* should be taken with অনুকূলেহনি (auspicious day.)

12. The passage quoted by the Pandit from Vishnu Sanhita, namely গর্ভসংক্রান্তকালে নিষেককর্ম, cannot bear the interpretation which he puts on it.

The text quoted by Raghunandan, namely, that he who, while remaining near his wife, does not cohabit with her while in her menses incurs the sin of foeticide at every occurrence of menstruation, may be used in support of the Bill. After the Bill is passed a man will have only to absent himself from his wife in order to avoid the sin of not cohabiting with his wife during her menses.

Most men who have opposed the Bill have done so from an apprehension that its passing will increase police oppression. But Government has already introduced saving clauses in the Bill to prevent such a result. The opponents of the Bill should nevertheless make suggestions to Government on this point.

29. The *Sudhakar*, of the 30th January, considers it very strange that Government should fix the same age limit for married and unmarried girls. Government has assumed that

a girl-wife below twelve years of age is cruelly treated by her husband if she is forced to cohabit with him; but a girl of thirteen is thought competent to sell her person to anybody she likes!

But suppose girl-wives themselves were asked to express their opinion on the Bill, it is certain that they would curse the Bill with all their heart. For what youthful girl of eleven or twelve does not, on attainment of puberty, feel the cravings of nature? And most girls now attain puberty at that age. Will they not then curse the Government which threatens to stand in the way of their satisfying those cravings?

Seeing how all India is agitated on the question of the Bill, Government is requested to think carefully before it passes it.

30. The *Banganivasi*, of the 30th January, says that, if the Government is really anxious to protect the health and lives of its subjects, it is strange that, when the country is being

depopulated every year by famine, epidemic, bad drinking-water and flood, it can think of no better means of effecting its purpose than this Age

SUDHAKAR,
Jan. 30th, 1891.

BANGANIVASI,
Jan. 30th, 1891.

of Consent Law. People afflicted with all these various calamities are crying loudly for help, but the Government raises not even a finger to give them the necessary succour. And now it is in a hurry to pass a Bill which will clearly interfere with the religion of a section of its subjects, and which is likely to convert the Hindu zenana into a scene of unspeakable scandal. The proposed law is intended to protect female children (1) from immature prostitution and (2) from premature cohabitation. The second object is sought to be attained by raising the age of consent to twelve. According to the Indian Legislature, a girl will be held capable of sexual intercourse as soon as she has attained her thirteenth year, no matter whether she has attained puberty or not, or is physically fit for the act or not. To fix an age limit for woman's consent to cohabitation, what an idea this! The authors of the Hindu shastras too considered premature cohabitation a grave sin; but they were not so foolish as to think of fixing such a hard-and-fast age limit as the Government proposes to do. They were profound readers of the laws of nature, and they knew that a girl becomes capable of bearing children as soon as she attains her puberty. And so they permitted cohabitation on the attainment of puberty by the wife. Everybody must admit that no better limit could be fixed than what was fixed by the authors of the shastras.

Some are for passing the Bill in a modified form. It is true the modification which is proposed will remove all religious objection against the Bill, but it will not free it from the objection which is being rightly urged against it that it will increase police oppression. It will rather increase the mischief which the law as proposed is expected to do. For, if puberty is fixed as the time for consenting to cohabitation, it will be necessary to prove not only age but also puberty. And the most important witness for proving puberty will be the child-wife herself, who must therefore say in open court whether she has cohabited with her husband or not. Yes, the merciful Government will make her say this in open court! And then, if oral evidence fails to determine age and puberty, the child-wife must be subjected to a medical examination. And this is the way the Government proposes to protect the health and lives of the women of this country! It is now a well-known fact that not even prostitutes consented to medical examination under the Contagious Diseases Act, and unfortunates as they were, that had sold their bodies to Satan himself, they left British territory for fear of being subjected to medical examination and took refuge in French Chandernagore.

It may be practicable to enforce in a country like England a law for the protection of women like the one which has been proposed, but in this country not even prostitutes will tolerate it. By the grace of God, India has not yet attained to the height of civilisation to which England has risen, and may India cease to exist before she attains to it! In this land of the barbarians, the wife is the very goddess of the family, and it is absolutely impossible for Englishmen to clearly comprehend the position which Hindu women occupy in Hindu homes. Not even the Hindu woman who has passed her youth can so far forget her modesty as to look any one in the face except her husband. The Hindu woman considers it unchastity even to think of any other man than her husband. Save her and the Hindu nation from the law you are going to frame for her protection. The Hindu woman regards her husband, living or dead, as her one protector in this world, and she requires no other protector. The Legislature may enact laws by the score for the protection of those who require protection, and no one will object to such laws.

31. The *Pratikar*, of the 30th January, says that, before introducing the Age of Consent Bill, the Law Member should have enquired if the Indians are really capable of such cruelty as has been ascribed to them in the Bill, and for checking which the Bill is considered necessary. That the existing law relating to the age of consent has been quite inoperative, is due to the low limit fixed therein. That there has been little or no police oppression under the existing law, is because the law itself and the opportunities for oppression it might have afforded were not known to the police officers. But the agitation that is going on has already made the proposed law familiar to the police, and they will quickly take advantage of it to oppress the people.

PRATIKAR,
Jan. 30th, 1891.

Besides, the agitation has alarmed the meeker and gentler portion of the community who are afraid of the consequences of a measure which has caused all this disturbance. There can be no doubt that the Bill will give rise to much oppression. The whole country being in alarm, it will certainly be a foolish act on the part of Government to pass the Bill.

SURABHI-O-PATAKA,
Jan. 30th, 1891.

32. Referring to Mr. Hume's letter on the Age of Consent Bill, the *Surabhi-o-Patáká*, of the 30th January, says that

Mr. Hume on the Age of Consent Bill.

Mr. Hume has done well by stating that he has not written that letter as Secretary of the Congress.

Mr. Hume has, however, made some ill-advised remarks in his letter. He is not right in saying that those who object to the Age of Consent Bill are not worthy of the privileges which are demanded by the Congress, and that the majority of the members of the Congress asked for a raising of the age of consent in the Social Conference, whereas the fact is that three-fourths of the members of the Congress are opposed to the proposed change. When there is such confusion in Mr. Hume's own mind, what wonder that the *Bangavási* should proclaim that the Congress intends to destroy the Hinduism of the Hindus. The proposed law will do great mischief by creating differences, and will in some measure interfere with the good work heretofore done by the Congress.

SURABHI-O-PATAKA.

33. The same paper says that, though the performance of *garbhadhan* after

The *garbhadhan* ceremony.

the first menses is opposed to the shastras, it has become an established custom in the country; and

that is why a girl in this country is considered fit for cohabitation as soon as she has menstruated, no matter whether *garbhadhan* is performed or not. The shastras do not say that the *garbhadhan* ceremony must take place on the first occurrence of menses.

SURABHI-O-PATAKA.

34. A correspondent of the same paper says that, if the Age of Consent

The Age of Consent Bill.

Bill be really unsuited to Hindu society, the protest made against it by the Hindus is likely to

be listened to by Government. Mr. Malabari has represented to the women of England that Indian women are a suffering and miserable race, and they have therefore interested themselves in this matter. But English women have seen only one side of the picture. It is therefore necessary that the other side of the picture should be shown to all Englishmen in England and India. And if Englishmen can be in this way made to change the opinion they have formed of Indian women on Malabari's representations, the efforts of the opponents of the Bill are sure to be crowned with success. Let a Committee of Hindus and Mussulmans be therefore appointed to give effect to this proposal. A deputation of native women should also, if possible, wait upon Lady Lansdowne and Lady Elliott to ask their help in the withdrawal of the Bill.

BANGAVASI,
Jan. 31st, 1891.

35. The *Bangavási*, of the 31st January, has the following on the Age of Consent Bill:—

The Age of Consent Bill.

(1). A rumour having been set afloat that somebody had written to an English newspaper on behalf of Raja Rajendra Narayan Deb Bahadur, to the effect that the *garbhadhan* ceremony was not performed in his family, the editor of this paper personally saw the Raja, who told him that the ceremony was performed in his family, and that whoever said that it was not observed in his family was a drunkard.

(2). A desire having been expressed in some quarters to learn what the opinion of the Mahomedan community on the Bill was, the *Bangavási* has consulted some eminent members of that community, and they have all expressed themselves against the Bill, on the ground that it will, if passed, interfere with the Mahomedan religion. The Mahomedan gentlemen consulted were as follows:—

Nawab Hyder Ali, a descendant of the late Tippu Sultan.

A principal Kazi of Eastern Bengal.

The members of the Mahomedan Literary Society.

And Moulavi Abdus Sobhan Chowdhury, zemindar, Bogra, expressed himself against the Bill in an open meeting.

(3). The Government is collecting opinions on the Bill. But the list of the names of the persons whom it is consulting does not include the names of several who ought to be consulted, whilst it includes the names of many who have no concern with Hindu society and who are looked upon by that society

as apostates from it. The Government is entreated to consult those whose religion is at stake, and not Brahmos, England-returned gentlemen, and non-Hindu people.

(4). It is said that Sir Alfred Croft, Director of Public Instruction, recently prohibited a certain Professor of the Sanskrit College to give any opinion on the Bill. A few days after this, another pundit, when about to sign a *vyavastha* against the Bill, was informed of Sir Alfred's prohibition. He seemed at first as it were thunderstruck, he then began to shake violently, and at last burst into tears. He exclaimed that he would no longer remain in the sinful service in which he was, and would instantly resign it. It was better, he exclaimed, to earn a livelihood by begging than to serve like a cur. The Brahmin was dissuaded from his purpose by the by-standers, when he again burst into tears like a child, and said that it was an evil moment indeed when the present generation of Hindus were born in India. Their religion was at stake, and yet they were not permitted to entreat their Sovereign to save them and their religion. It was with difficulty that the by-standers could persuade him that although all he said was true, still patience was a prime virtue in a time of danger.

The Director of Public Instruction acted very wrongly in issuing the order at a time like this. This wrong action on his part will be the parent of a good deal of mischief. The Government is about to be misled by a misconception regarding the religion of its Hindu subjects, and who but the Professors of the Sanskrit College should remove that misconception. And how should the Professors of the Sanskrit College disabuse the Government of its error if Sir Alfred keeps their mouths sealed. Indeed, the man who can thus help the Government in going astray is an enemy of the Government, and is inauspicious to the Empire like a comet. To call him "a rebel" would not be to apply to him too harsh an epithet.

(5). Where is the English Government to get a class of subjects so patient, so docile, and so simple-minded as the Hindus? If any foreign ruler really enjoys his power anywhere in this world, it is the English that do so in India. Only a few days ago, when a speaker at a meeting held in Calcutta to protest against the Bill became furious against the Government for its Age of Consent Bill, the President pacified him in these words:—

"Do not be angry. Harsh language should never be used towards the Sovereign. The Sovereign, whatever his religious persuasion may be, is God incarnate in the eyes of the Hindu, and the Hindu should only inform his Sovereign of his wants in a most humble spirit. Not the slightest disrespect should be shewn to one who is like unto God, nor should language possessing the faintest ring of harshness be used towards him. Manu says that the Sovereign, though only a boy, should not be considered to be an ordinary mortal, for he too is God incarnate. Those assembled at this meeting are therefore requested not to show the slightest disrespect to the Government, though it is a *mlechha* Government."

The English rulers, if they have the power, will see that the Hindus are a loyal and peace-loving nation. Even when so profound an agitation is going on, the mass of the Hindus with inconsiderable exceptions are moving in the matter with patience and calmness. India is about to be wrecked in a violent religious storm, and yet its people have not lost their wonted patience and calmness. The houses are in a conflagration, but their inmates are in possession of their wonted patience and calmness. "O you English! Can you put your hands on your hearts and declare before God that you ever before saw such a noble sight?" The awful trident (त्रिशूल) is being driven violently into their hearts, and yet the Hindus are calm and patient. They have not yet forgotten their loyalty. They are only gently asking the Government to pull the weapon out.

"You Indians! do not lose patience. Impatience is the mother of mischief. Loyalty is your one friend and supporter. And loyalty alone will enable you to achieve a victory over your English rulers. The two hundred thousand bayonets and ten thousand cannon of the English rulers will not avail against this deep and widespread loyalty of their Indian subjects. The English will certainly be defeated in this battle of loyalty."

(6). The rulers themselves are in a fix over this Bill. Lord Lansdowne does not know what to do. On the one hand His Excellency is being pressed from

England and by non-Hindu reformers in this country to pass the Bill into law, while on the other the Hindu community whose interest is at stake are strongly opposed to it. Whether this opposition is coming to the notice of the Viceroy to the extent it should, is not known. But there can be no doubt that His Excellency is very much agitated in his mind about this Bill. He is himself an alien, and so he knows nothing of the Hindu religion. He probably thinks that *garbhadhan* is only a superstitious custom introduced into Hindu society for its ruin. And if a Hindu explains to him that *garbhadhan* is a religious ceremony intended to secure a healthy and virtuous progeny, His Excellency will probably refuse to understand him and laugh at him in his mind.

(7). The Government is in a crisis, and every loyal subject ought to help it with good counsel. Led by a misconception, it may enact the proposed law, and thus interfere with the religion of its Hindu subjects. To keep silence would therefore be to be guilty of rebellion against the Government. And the Government too ought to look upon the Hindus as its friends. The Hindus should speak out their minds in this matter, for whoever does not speak out his mind to Government acts not like its friend, but like its enemy. Lastly, it befits the Government in its danger to listen to the advice of its friends. His Excellency the Viceroy, being himself an alien, ought to accept the opinions of educated and notable Hindus. And if His Excellency refuses to do so, and forcibly passes the Bill in disregard of public opinion, then everybody will see that both the rulers and the ruled are doomed. The Indians will then understand that in passing the Bill Government is not merely actuated by a desire to raise the age of consent, but is anxious thus to sow in the heart of Hindu society the seeds of a tree, which, when fully grown, will, with its far-spreading branches, poison the whole of that society, and ultimately destroy not only that society, but the British Empire in India too.

(8) If the Indians had been an uncivilised people, they would have by this time brought about a violent revolution. But they are a loyal and patient people, and so they are bearing in silence all their mental agony. The rulers should not, however, conclude that their feelings have not been wounded. Yes, their feelings have been most cruelly disregarded, and yet they are silent. And they will not break their silence even if the Bill is passed into law. But when some other agonies will have been added to this, their patience will certainly give way, and they will break their silence in a manner which will strike terror into the English heart. The Sepoy Mutiny was not brought about in a day. It went on brewing for twenty years, and then when the feelings of the people had been wrought to the highest pitch, only a spark was required to kindle the inflammable mass, and all India was suddenly on fire. The English rulers lost their wits and knew not how such a disaster occurred so suddenly. They failed to see that it was not the sudden occurrence they took it for, that its signs had appeared twenty years before. If the Government of those days had got wise and bold counsellors, the country would not certainly have been deluged in the blood of innumerable Europeans, men, women, and children. The native press is therefore warning the Government on this occasion against the recurrence of a similar disaster. And woe betide the Hindus and their country if the authorities turn a deaf ear to its representations!

Some Englishman may, perhaps, ask, how can this powerful empire of Great Britain in the East be destroyed? Well, let him answer the question, how was the far more powerful empire of the Mussulmans destroyed? The foundations of the Mussulman Empire began to give way from the day the haughty Aurungzebe began to wound the religious feelings of his Hindu subjects by destroying Hindu temples all over the country, from the day the Iconoclast Kalapahar found favour in Aurungzebe's Court. Let him answer the question—what brought about the downfall of the mighty empires of Rome, Greece, Carthage, and Persia of ancient time? Everything that rises must fall some day. The light of day must be followed by the gloom of night, and the full moon is sure to be succeeded by the new moon. Vanity is nothing but empty sound.

All this is said not with the view of menacing the Government, but for leading it into the right path. The rulers should look upon the native press as their counsellors, for the natives really consider the English as their only

protectors. India is exceptionally lucky indeed to have the English for their rulers.

But evil counsellors are now inducing those rulers to lay the axe at their own feet by interfering with the religion of the Hindus.

(9) Will not His Excellency the Viceroy take into his consideration the miserable condition of the Indians who have lost everything they had? They have made over to their rulers, one by one, all the great cities they possessed, Hastinapur, Ayodhya, Indraprastha, and Báranábat. The rulers have built palaces on the heights of the Himalaya and adorned the Ganges with as it were a necklace of ships, and the sounding Bay of Bengal is as it were singing their praise. The ancient edifices and artistic treasures of the subjects are in the possession of their rulers, who have also taken possession of their celebrated diamond, the Kohinoor. Their subjects have, in fact, made over all their earthly possessions to their rulers, and they only pray that their rulers will save their religion.

36. The *Sanjivani*, of the 31st January, gives the following answers to the objections that are being preferred against the Age of Consent Bill:—

SANJIVANI,
Jan. 31st, 1891.

First objection.—By interfering with the *garbhadhan* ceremony of the Hindus, Government is violating the solemn promise of Her Majesty not to interfere with the religion of her subjects.

Answer.—Government cannot be held guilty of such violation when it abolishes by legislation any religious custom which involves severe bodily injury to her subjects, it being the duty of the Sovereign to protect her subjects' lives and property. The authorities were not, for instance, held to violate that promise when they put down the cruel practice of piercing the body with hooks (*ban-phorá*) on the occasion of the *Charak* festival. It is, therefore, the duty of Government to protect child-wives from their husbands' lust when they are not yet fit to cohabit with them.

Second objection.—In no civilised country is cohabitation between husband and wife, under any circumstances, held to constitute the offence of rape.

Answer.—No other civilised country possesses wives of ten years of age, and cohabitation with child-wives being therefore impossible elsewhere, no law making cohabitation with a wife rape is required in any other country.

When a father is punished for cruelly treating his child, and a husband for beating his wife, why should not a husband be punished for inflicting bodily injury on his wife by cohabiting with her before she is fit for such an act?

Third objection.—The passing of the Bill will necessitate the examination of girls' persons by medical men in the cases which will come before the Courts, and that will be a very revolting thing.

Answer.—This is a falsehood coined by those who are opposing the Bill with the view of exciting the masses. For no medical examination of a female's person can be held under the law without her consent. Only three years ago Babu Gauri Sankar Biswas, Deputy Magistrate of Nowgong, was punished by Government for subjecting a widow to medical examination on suspicion of her having become *enciente*.

Fourth objection.—The Bill, when passed into law, will be taken advantage of for the gratification of private malice.

Answer.—This objection applies with equal force to the present age of consent, for cohabitation with child-wives under ten years of age is not very rare in this country. But how many cases of this kind now come before the courts?

Fifth objection.—If the law is passed, an offending husband may be transported for life, and in that case his wife will have to live out a widow's life.

Answer.—There is nothing in the proposed law which will necessarily entail upon every offending husband the punishment of transportation for life. And for the matter of that, every woman whose husband is sent to jail for some offence or other has to lead the life of a widow. Should, then, all husbands be exempted from imprisonment simply for their wives' sake for offences committed by them?

Sixth objection.—If the law is passed, the offending couples will be rendered unhappy for the rest of their lives.

Answer.—Such an objection is never made against the section of the Penal Code which punishes a husband for beating his wife. Why then should it be

made against a law which proposes to punish a husband for his cruel treatment of his wife by premature cohabitation with her?

Seventh objection.—If a wife above ten years of age sustains bodily injury by cohabitation with her husband, there are already provisions in the law for his punishment; and the proposed law is therefore unnecessary.

Answer.—The Penal Code can punish a husband for voluntarily causing hurt to his wife. But the husband who hurts his wife in the course of a premature sexual intercourse with her does not hurt her voluntarily, and his offence is not therefore punishable under the existing law.

Eighth objection.—The Legislature should show due respect to the *garbhadhan* ceremony of the Hindus, which is a part of their religion.

Answer.—All religions should be equally respected. The slaughter of cows is a religious act among the Mahomedans, as no sacrifice is held by them to be duly performed without it. And so the Mahomedan practice of cow-slaughter ought to be respected. It does not lie with those who declaim against this practice and call upon the Government to put it down by legislation, to clamour against the proposed law on the ground of its interfering with the Hindu religion. Besides, neither the *Vedas*, nor Manu, nor Sursuta enjoin the performance of the *garbhadhan* ceremony immediately after the first menses. It is strange that the opponents of the Bill should shew greater respect for the teachings of a modern Nuddea pundit than for those contained in the *Vedas* and in the writings of Manu and Sursuta. It should also be noted that the ceremony is now seldom performed. It is not, for instance, performed in the family of Raja Rajendra Narayan Deb of Sobhabazar. Thousands of girls now-a-days also remain unmarried after the attainment of puberty. All this proves that the *garbhadhan* ceremony is not a part and parcel of the Hindu religion.

According to Raghunandan himself the sin which is committed by omitting the ceremony at the first menstruation is expiated by reciting for a certain number of times the name of the god Vishnu. Is it not then better to postpone it for two or three years after the first menses than kill a wife or a child, or bring on the degeneracy of a whole nation by premature cohabitation?

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 1st, 1891.

Mr. Telang on the Age of Consent Bill.

37. The *Dainik-o-Samachar Chandrika*, of the 1st February, thus criticises Mr. Justice Telang's views in connection with the Age of Consent Bill.

According to Mr. Telang, if Government, having regard to the welfare of Indian girls, prohibits the performance of *garbhadhan*, the Hindus should respect that prohibition, for it is their duty to obey their rulers. But this reasoning proves too much. Suppose Government, having regard to the physical well-being of the Hindus, prohibits them from living on *habishya* diet on the occasion of the death of their parents, should they respect the prohibition because it is their duty to obey their rulers? And will they not perform the *shraddha* of their parents if Government prohibits them to do it? The writer never expected such reasoning from a man like Mr. Justice Telang. Mr. Telang also says that the sin which will accrue from the non-observance of *garbhadhan* may be expiated by the expenditure of a few annas. Is it then his opinion that he who possesses the means of performing the necessary *prayaschittas* should commit any number of sins? It appears from this specimen of Mr. Telang's reasoning that his judgment is perverted.

DAINIK-O-SAMACHAR
CHANDRIKA.

Sir Romesh Chunder Mitter and the Select Committee on the Age of Consent Bill.

38. The same paper says that, in the Select Committee which is now sitting on the Age of Consent Bill, the Hon'ble Sir Romesh Chunder Mitter will have to fight all his colleagues single-handed. He has therefore very little chance of carrying his point. But the prospect of defeat ought not to keep him silent. He should protest against the Bill to the utmost of his power. And if the Bill is ultimately passed, he will be heartily blessed by the Hindu community for his services in its behalf, and the conviction will dawn on Government that it has passed the Bill by force and in the teeth of a valid opposition.

SAMAJ-O-SAHITYA,
Feb. 1st, 1891.

39. The *Samaj-o-Sahitya*, of the 1st February, has the following:—

"The Hindu's strength lies in his spiritual power and in his loyalty.

The Age of Consent Bill.

We have never suffered any trouble under the peaceful English rule. We have never been exercised by any fear of interference with our religion. The Government has always been kind to us. We now approach Government with tearful eyes and

we pray to it for justice. Will not Government be kind to us? Sir Andrew Scobel's Age of Consent Bill is as a thunderbolt upon Hindu society. This is why we pray that this deadly weapon may be withdrawn—this is why we pray to Government to maintain the honour of crores of Hindus—this is why we inform Government of the agony that fills the Hindu heart. Englishmen! you are now masters of the sea-girt earth. Your power is stupendous, but you have fallen into serious error. You are going to destroy the religion of crores of your devoted subjects in that empire whose possession makes you the strong power you are, and you are destroying their honour and lacerating their hearts with a pointed dagger. Englishmen! we cannot understand upon what principle of justice you are proceeding; and we remind you, Englishmen, that we have given you our all, and that you have made us completely destitute. We have surrendered to you our country and our freedom, and we pay you taxes in order to be able to live in our country. Golden India is now yours, and we have nothing left us but our religion, our soul's far dearer part and our one only treasure on earth. Tell us, Englishmen! whether you will not leave us in undisturbed possession of even our religion in your empire. Tell us, Englishmen! whether even our religion is not safe within your dominions. Think of the consequences of your intended action. Do not sully your bright name by departing from that policy which has made your rule as happy as was the rule of King Rama, and for which crores of human beings bless you with uplifted hands. The contentment of the people is the strongest foundation of a State. Do not weaken that foundation by displeasing your people. You have not another loyal people like ourselves. Do not give pain to such a devoted people? Do not forfeit the blessings of crores of your subjects. We tell you, again, Englishmen! we are your most innocent subjects, do not destroy our religion. English Government! listen to the prayer of your people. We seek your welfare we desire your stability. Do not swerve from your path of duty at the clamour of a handful of wrong-headed reformers without a place in society. Leave the work of social reformation to the Hindus, and the Hindus will reform their own society. Do not pain your subjects by passing this dreadful Bill. Disregard not your people's cry for mercy."

The Age of Consent Bill.

the Age of Consent Bill:—

40. The *Dainik-o-Samachar Chandrika*, of the 2nd February, has the following in connection with

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 2nd, 1891.

A girl who menstruates at 11 may become a mother at 12, but the proposed law will prevent her from becoming one. Suppose she loses her husband before she has completed her 12th year, conceive what a terrible calamity it is for her! No one remains to offer the *pinda* to her husband's father or his family. No one who is not a Hindu can conceive what this *pindalopa* (loss of *pinda*) means. The editor of the *Hope* newspaper has drawn a picture of this calamity in the *Statesman* newspaper, and the Hindu community is horrified by that picture. In fact, it is madness to try to prevent early cohabitation without first abolishing early marriage and enforcing widow marriage. But Englishmen are not mad men, and the present measure would not have been introduced if it had not also been their intention to put down early marriage and enforce widow marriage.

A Mahomedan correspondent of the *Englishman* newspaper says that, since Government has abolished the practice of *vanphora* on the occasion of the Charak festival, and since it no longer permits any one to commit suicide by throwing himself under the wheels of the Car of Jagannath, it is at liberty to raise the age of consent to 12. But in thus supporting the Government's proposed law, the correspondent should not have forgotten the practice of circumcision prevailing among his own co-religionists. Is not that practice a cruel one? Does not history tell that many of those died who were forcibly circumcised by Mahomedans? And because Government has abolished many cruel practices of the Hindus and thuggeeism too which was practised by Hindus and Mahomedans alike, must it also abolish the cruel custom of circumcision? If Government can abolish *garbhadhan* because it is a cruel custom, it can abolish the Hindu practice of boring the lobes of the ears, for that is also a cruel practice. The writer has been from the beginning warning the Mahomedans that what is poison for Hindus is also poison for Mahomedans.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 2nd, 1891.

41. The same paper thus criticises Dr. Jogendra Nath Smartta Siromani's views in support of the Age of Consent Bill:—

Dr. Jogendranath Smartta Siromani on the Age of Consent Bill.

Dr. Siromani says that, according to the well known rule of Hindu jurisprudence, the probability which amounts almost to certainty should be considered as absolute certainty. And he has, in support of this position, quoted the text *যঃ কৰ্ত্তা স্মৃতি নিশ্চিত* দাতা বিপ্রান্ নিবৃত্তয়ে, which means that a man should invite Brahmins after having resolved in his mind that 'he would do the act on the following day.' In this case, the man sees that it is very likely that no unforeseen obstacles will arise to prevent the performance of the act for which Brahmins will be invited, and he accordingly acts as if he knows for certain that no difficulty will occur. Thus, in this case, a probability almost amounting to certainty is treated as absolute certainty. And so, as a girl rarely menstruates before 12, it may be regarded as certain for all practical purposes that no girl menstruates before 12. But it is clear that these two are not parallel cases. In the former case it is to a great extent in the power of the man who invites the Brahmins so to arrange matters that no obstacles may occur to frustrate his object; but in the latter case the occurrence of menstruation is an event over which neither the husband nor the parents of the girl, nor anybody else has any control whatever. Besides, the probability of not menstruating does not amount to certainty in any case, for it is a well established fact that 20 per cent. of girls menstruate before 12.

Dr. Siromani says that of the ten *sanskars* the performance of marriage and *upanayan* (investiture with the sacred thread) alone is obligatory on Brahmins who lead the life of householders, and that though the performance of all the ten *sanskars* has been enjoined in the *Mitakshara* and in the *Ashtavinsati Tattvas* of *Raghunandan*, the *Samhitas* do not contain any injunction to that effect. But he has failed to support his statement with quotations from the *Samhitas*. Besides, the later *Smritis* being based on the *Samhitas*, it will be impossible to find these texts proving the optional character of the injunctions relating to the performance of the *sanskars*. *Manu* expressly says (see second chapter, slokas 26-27) that the ten *sanskars* destroy sin, and thereby make the soul pure. *Garbhadhan* and the *sanskars* which follow it purify the womb of the mother and destroy all defects in the father's semen. Thus, according to *Manu*, the performance of *Garbhadhan* is obligatory. The writer has shewn in the previous issues of this paper that the performance of *garbhadhan* is enjoined in the *Harit* and *Katyayan Samhitas*.

Dr. Siromani says that, as according to *Yajnavalkya* the non-performance of *garbhadhan* only leaves the womb of the mother and the semen of the father impure, it may be neglected. The Doctor himself may not care for the purity of his mother's womb or his father's semen, but there are men that do care for such purity.

Dr. Siromani says that as no *prayaschitta* (expiatory ceremony) is enjoined anywhere in the *shastras* for the non-performance of *garbhadhan* it may be neglected. This is not true. The *shastras* have, as a matter of fact, enjoined *garbhadhan* on the first occurrence of the menses and condemned the non-performance of the sexual act on that occasion as a sin.

Referring to the expression *নব পুষ্পাংগমে* (on the occasion of the celebration of the new menses) occurring in the mantra which is read on the occasion of the performance of *garbhadhan*, Dr. Siromani says that it does not necessarily mean the first menstruation, seeing that the word *nara* (man) is used to mean both men and women. Now, admitting that the word *nara* is sometimes used to mean man and sometimes woman, the word *nava* (new) in the mantra may mean *nava* (new) as well as *anava* (not new). But it will not surely mean only *anava* (not new) to the exclusion of *nava* (new). The fact is, it is only when, in consequence of obstacles, *garbhadhan* is not performed in time that the word *nava* in the mantra is used to mean *anava* (not new) menstruation.

As the performance of *garbhadhan* is sometimes delayed by obstacles, it need not therefore be performed on the first occurrence of menstruation. This argument of Dr. Siromani proves too much. When a *sradh* cannot, in consequence of obstacles, be performed in time, it is performed on the eleventh day of the black fortnight next following. Would any one therefore be justified

in performing the *sradh* of his parents, not on the prescribed day, but on the eleventh day of the black fortnight next occurring? Not even a single word written by Dr. Siromani on the Age of Consent Bill will bear examination. The Government of India should therefore pay no heed to what he says.

42. The *Som Prakāsh*, of the 2nd February, says that it is the duty of Government to consult the opinions of Pundits whose profession it is to expound the shastras on the subject of the Age of Consent Bill. If it cannot trust the ordinary Pundits, it should at least consult those upon whom it has conferred the title of Mahamahopadhyaya in consideration of their learning.

SOM PRAKASH,
Feb. 2nd, 1891.

43. The *Bengal Exchange Gazette*, of the 3rd February, makes the following suggestions in connection with the Age of Consent Bill:—

BENGAL EXCHANGE
GAZETTE,
Feb. 3rd, 1891.

- I (a) The Magistrate should not entertain any complaint against a husband on the strength of any anonymous communication.
- (b) If the complainant be any other person than the wife herself, the Magistrate must first enquire into the character of the complainant, and should also see whether the complaint is supported by evidence and issue a summons only if he is satisfied by preliminary enquiry that the complaint is true.
- II. So far as may be, offences under the new law should be tried by Hindu Magistrates.
- III. So far as may be, medical examinations should be conducted by female doctors.
- IV (a) For slight injuries the punishment should be a fine of not more than Rs. 500.
- (b) For more serious injuries, the punishment should be imprisonment for not more than two years and a fine of not more than Rs. 500.

These punishments will meet the ends of justice, as injuries sustained in premature co-habitation are not inflicted voluntarily.

- V. In cases where the offenders are mere boys, punishment should be inflicted not on them, but on their guardians. Boys could not be guilty of such offence if their parents or guardians were careful not to allow them to visit their wives.

44. The *Dainik-o-Samāchār Chandrikā*, of the 4th February, has the following on Mr. Justice Telang's letter on the Age of Consent Bill:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 4th, 1891.

Mr. Justice Telang on the Age of Consent Bill.

Mr. Justice Telang is a Hindu, but he is a Hindu of the type of Dewan Raghunath Rao and Pandit Isvarachandra Vidyasagar. He is not a true Hindu, for no true Hindu can advocate widow marriage or oppose early marriage. Anglicised Hindus may consider him a Hindu, but no true Hindu will consider him such. Innumerable Hindus will be wounded to the quick if Government acts on the advice of men like Mr. Justice Telang and prohibits *garbhadhan*. A powerful Government like the Government of this country can, of course, put down *garbhadhan* by force, and the people would not have objected to the proposed law if Government had not given them its promise of not interfering with their religion. If, therefore, Government does not really wish to interfere with the religion of its subjects, it should, in this matter, consult the Pandits, whose profession it is to expound the Shastras, and not men like Mr. Justice Telang, Dewan Raghunath Rao, Pandit Isvarachandra Vidyasagar, and Mr. Nulkar, for Hindu society does not regard them as expounders of their Shastras.

Mr. Justice Telang says—"I never saw the Sanskar Tattva of Raghunandan." He should have, therefore, waited till he had procured a copy of it. He is certainly not a good Judge who can, like Mr. Telang, dismiss a case before hearing an important witness like Raghunandan. Why did Mr. Telang act with such improper haste in a matter of this kind? It would have taken him not more than a week to get a copy of Raghunandan from Calcutta.

Mr. Justice Telang's views are next criticised as follows:—

1. Mr. Justice Telang says that, though the Pandits of Bengal give their *vyavasthas* according to Raghunandan, still the whole Hindu community of that

province do not follow that authority. But this is not correct. No true Hindu disobeys Raghunandan.

2. Mr. Telang's second argument is that, if Raghunandan had been obeyed by everybody without exception, the English Courts would have been bound to respect his *vyavasthas*. But he forgets that the English Courts are not bound to obey any Hindu Smriti, whichever it be, and as a matter of fact they often disregard it.

3. Mr. Telang says that the English Legislature can set aside Raghunandan if it sees that his views are not in accordance with the older Shastras. Yes, the country is now under foreign rule, and the duty of framing laws for it is now performed by foreigners, who can easily find men like Messrs. Telang, Nulkar, and Vidyasagar ready and willing to misinterpret the Shastras. The foreign rulers of India are naturally anxious to introduce here the laws and customs of their own country; and they are now helped in their efforts by men like Messrs. Telang, Nulkar, and Vidyasagar, who are very clever hands at misinterpreting the Shastras.

4. Mr. Telang says that when Government has, by promulgating the Hindu Wills Act and the Hindu Heirs Act, already changed the Hindu law of succession, it is competent to abolish the practice of *garbhadhan*. Now, in the first place, Government has acted wrongly by changing the Hindu law of inheritance. In the second place, the change made in the Hindu law of inheritance has not been so serious an interference with the Hindu religion as the proposed law, by destroying religion and the *pinda*, must be.

Mr. Justice Telang's reference to the Widow Marriage Act is not very relevant. That law is of a permissive character and simply recognises the legality of children born of the remarriage of widows. If the law proposed by Government had been to the effect that if a girl does not choose to cohabit with, her husband for any length of time, even after she has commenced to menstruate she will be permitted to do so, and the children born of her impure womb will not be considered illegitimate, there would have been no opposition to it.

5. Mr. Telang has summarily disposed of Raghunandan's *Ashtavinsati Tattva* by saying that it is not in accordance with the ancient Smritis, and he would, if necessary, treat the *Nirnaya Sindhu* and the *Sanskar Kaustava*, which are followed in his own province, in the same summary style. But there is, as a matter of fact, no conflict between Raghunandan and the ancient Smritis, and the rejection of his views by a few un-Hindu Babus will not detract from the value of his works. That no ruler has any right to interfere with the religion of his subjects, although such interference may be desired by a handful of men, is seen by all but Anglicised Babus like Mr. Justice Telang.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 5th, 1891.

45. The *Dainik-o-Samachar Chandrika*, of the 5th February, thus continues its criticisms on Mr. Justice Telang's letter on the Age of Consent Bill :—

Mr. Justice Telang says that, as the first menstruation is of the same nature as any other menstruation, one who does not perform *garbhadhan* at the first menstruation incurs the same sin which accrues from the non-performance of the sexual act at any other menstruation. Now, as the Shastras enjoin the observance of some special rites (*niyama*) on the occasion of the performance of *garbhadhan*, they did not, it is clear, regard the first consummation of marriage in the same light as they did the performance of the sexual act at other times, and so, in their eyes, one who does not perform *garbhadhan* commits a graver sin than one who fails to perform the sexual act at any other time.

Mr. Telang wants to prove from the *Dharma Sindhu* that the injunction relating to the performance of the sexual act during menses is not of an obligatory character. The author of the *Dharma Sindhu* quotes the 11th sloka of the 5th chapter of the *Srimadbhagbat*, where a Rashi, Chamasa by name, says that human beings are naturally inclined to indulge in the sexual act, in the drinking of wine, and in the eating of flesh meat, that it is for this reason that the custom of marriage has been instituted among them, and permission has been given to them to drink wine and eat flesh only in sacrifices; but that it is better to abstain from such indulgence. Sridhara Svami, the celebrated Vaishnava commentator on the *Srimadbhagbat*, tries to make out from this sloka that the injunction relating to the performance of the sexual act during menses is not of an obligatory character, and arrives at the conclusion that no one incurs sin by either respecting

or violating the injunction. From this conclusion of Sridhrasvami, the writer of the *Dharma Sindhu* tries to make out that the injunction in question is not of an obligatory character. Now the Sanhita of Manu also contains a sloka of the same kind as the sloka quoted from the Srimadbhagbat, but none of the commentators of Manu has tried, on the strength of that sloka, to ignore or deny the obligatory character of the injunction relating to the observance of ritu (menses). The fact is that the slokas of similar import in Manu and the Srimadbhagbat simply enjoin abstinence on men, and have no bearing on the injunction relating to cohabitation at menstruation. They are of the nature of spiritual precepts inculcating the truth that those who can desist from sexual intercourse all their lives, should do so by all means, and will earn great merit in consequence of such abstinence. But all men cannot practice life-long abstinence, and it is for the mass of men that marriage with the customs relating to it has been instituted. So much for the *Dharma Sindhu*. It must also be stated here that the *Nirnaya Sindhu* and other authorities followed in Bombay do not accept the interpretation of the *Dharma Sindhu* on this point. Before writing his letter, Mr. Justice Telang should have read *Sanskara Tatva*. For he should have known that though the *Dharma Sindhu* is accepted as authority in Bombay, it may not be respected as authority in Bengal. As a matter of fact, however, the *Dharma Sindhu* is not the only authority followed in Bombay, for, according to the *Native Opinion* newspaper, the *Nirnaya Sindhu* is also universally followed in that province.

46. The same paper refers to the meeting convened at the Star Theatre by the graduates of the Calcutta University for the purpose of protesting against the Age of Consent Bill, and observes as follows:—Those very men whom Government considers to be highly educated, and whose opinions are valued by Courts and Legislative Councils, have now protested against the measure in one voice. And if Government does not take a lesson from this, it will never do so. Many old Anglo-Indians of large Indian experience have also protested against the measure. Government should not act whimsically in the matter.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 4th, 1891.

47. The same paper learns that some 20,000 ladies have sent a memorial to Her Majesty the Queen-Empress approving of the Bill, and says that Her Majesty ought not to pay any heed to the representations of such notorious women. They are not true Hindu ladies who can allow their names to go out.

DAINIK-O-SAMACHAR
CHANDRIKA.

48. The same paper has learnt that under Sir Alfred Croft's order, Mahamahopadhyaya Mahesa Chandra Nyayaratna has gone to Bankipore to inspect the Sanskrit tols of that place. Perhaps Sir Alfred has made this arrangement with the object of preventing the Pundit, who is opposed to the Age of Consent Bill, from taking part in the agitation which is going on here against the measure.

DAINIK-O-SAMACHA
CHANDRIKA.

VI.—MISCELLANEOUS.

49. The *Burdwan Sanjivani*, of the 27th January, says that Burdwan has not had for a long time such an accomplished Magistrate as Mr. Oldham. There are few such versatile men as he is. His ability as an officer is as remarkable as his learning as a scholar. The most distinguished trait in his official character is that he tries to remove a real grievance as soon as he becomes aware of it. The writer offers Mr. Oldham his hearty love and reverence on the eve of his departure from Burdwan.

BURDWAN SANJIVANI,
Jan. 27th, 1891.

50. The *Sahachar*, of the 28th January, says that Lord Lansdowne has acted like a true statesman by declaring that the Government of India is not opposed to the Congress. The interpretation put by that Government upon the circular which was supposed by the Bengal Government to prohibit the presence of Government servants at the Congress is perfectly unexceptionable. It is not desirable that Government servants should take part in political discussions. Mr. Hume hopes that, after this declaration by the Viceroy, European

SAHACHAR,
Jan. 28th, 1891.

officers will desist from troubling the Congress or its supporters. But as these officers often disobey the orders of Government, it will be better if the Viceroy gives them a private warning.

SAHACHAR,
Jan. 28th, 1891.

51. The same paper says that the public will laugh to hear Mr. Henderson express his wonder that the Hindus of Rohtak did not complain to the Lieutenant-Governor when he spoke at that place. That they did not complain is simply because they did not venture to do so. Major Rennick represented to the Lieutenant-Governor that some wicked men were trying to murder him. If there was really an attempt to murder him, why was that attempt made? Various rumours are being heard about the Rohtak disturbances. It is certain that the Hindus of that place feel themselves aggrieved, and they request Government to appoint an independent Commission to enquire into the matter. Why does not Government grant their request? If the officers are proved innocent, people will have nothing to complain of, and if they are proved guilty, it will be the duty of Government to provide a remedy. So, either way, the appointment of a Commission will reflect credit upon the Government.

SAHACHAR,

52. The same paper is very glad that Sir Charles Elliott frankly admitted before the Deputation that waited upon him the other day with an address of welcome his want of experience of Bengal affairs, and expressed his desire to acquire such experience by travelling and talking with respectable men. It is needless to say that Sir Charles Elliott will earn the blessings of the people by his administration so long as he relies upon his Chief Secretary, Sir John Edgar. It is the ability of this good Secretary which earned for Sir Steuart Bayley that popularity which was manifested in the shape of addresses from all communities on the eve of his departure.

SAMAY,
Jan. 30th 1891.

53. A correspondent of the *Samay*, of the 30th January, writing from Adrakamed, a place in the Tangail sub-division of the Mymensingh district, says that the work of filling up Census forms is not being correctly done in that sub-division. The writer once examined the returns filled up by an enumerator and pointed out a number of inaccuracies therein.

SUDHAKAR,
Jan. 30th, 1891.

54. The *Sudhakar*, of the 30th January, says that, when the Islam Mission Fund is established, it should first of all see that the Maulavis are regularly paid and that they deliver religious lectures in Bengali. The next thing for the Fund to turn its attention to will be the translation of the Koran into fine Bengali and into Mussulmani Bengali; the first for those who have acquired some knowledge of the Bengali tongue, and the second for the general Mahomedan reader who does not know Urdu.

GRAMVASI,
Feb. 2nd, 1890.

55. The *Gramvasi*, of the 2nd February, says that the want of a whole time mehter and of a bearer at the Uluberia Hospital causes great inconvenience to the patients. The present mehter gets a salary of only two rupees, and he cleanses the hospital only in the morning and in the evening. For want of a bearer the patients have to suffer inconvenience as regards their diet. The hospital authorities as well as the higher officers of Government are requested to supply these wants. And if these wants cannot be supplied, in-door patients should not be received into the hospital.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 3rd, 1891.

56. The *Dainik-o-Samachar Chandrika*, of the 3rd February, says that it was the opposition of the majority of the members of the Congress which prevented the discussion of the age of consent question in the political branch of the Congress. Mr. Caine distinctly declared this in the Social Conference. Mr. Hume is the supreme sovereign of the Congress. The Congress is his and he is the Congress. His assumption and arrogance are therefore unbounded. In his letter in support of the Age of Consent Bill, published in the *Statesman*, he has displayed his characteristic arrogance and haughtiness. And it is but natural that he should do so, for he is the Napoleon of the Congress, and, though its General Secretary in name, its virtual Dictator. Mr. Hume says that, if 80 per cent. of the members of the Congress had not been in favour of the raising of the age of consent, he would have severed his connection with that body.

Such a declaration becomes only him who considers himself the Dictator of the Congress.

But whether Mr. Hume is arrogant or not is a matter with which those who are not members of the Congress have nothing to do. What men outside the Congress are concerned with is the allegation that 80 per cent. of the Congressists are in favour of the Age of Consent Bill. If this is true, it becomes clear that the majority of the Congress want what the people do not want, and that the Congress cannot be recognised as a body which represents the people. And it follows from this that Government will dissatisfy the whole country if it listens to the suggestions of such a body in any matter, and especially in any social matter. Mr. Hume's attitude is such that the *Amrita Bazar Patrika*, Maharaja Jatindra Mohan Tagore, and other prominent friends and members of the Congress in Bengal, will be compelled to sever their connection with that body. It is known that many are already prepared to sever their connection with it. Either the *Amrita Bazar Patrika* must now admit that the Social Conference and the Political Congress are one and the same thing, or Mr. Hume will be proved a liar.

The comparison instituted by Mr. Hume between thuggeeism and *garbhadhan* means that that gentleman considers the native members of the Congress to be no better than children. The members of the British Indian Association, many members of the Indian Association, and all the respectable pandits and Hindus in the country, oppose the Age of Consent Bill on religious grounds. The pundits are fools in Mr. Hume's estimation, because they have not joined the Congress. But Mr. Hume now insinuates that even the members of the British Indian Association, at whose joining the Congress some time ago he danced in joy, are very worthless people.

It is clear that Government would have the Congress occupy itself exclusively with social affairs, and a hint to that effect has been conveyed in the letter written to Mr. Hume by the Viceroy's Private Secretary. Mr. Hume and his party are greatly delighted at this. Government and the Congress, it is clear, are now playing a diplomatic game. Government means to attain its own object by deluding the Congress, and Mr. Hume thinks of securing for the Congress the recognition of Government by directing its attention to social questions.

Outsiders clearly see how things stand in this respect. They see that the Social Conference will in time supersede the Political Congress, and any doubts that may have existed on that head have been removed by Mr. Hume's letter. Many of the members of the Congress are also alarmed at the ascendancy of Mr. Hume's party. They are now opposing the discussion of social questions by the Congress, but they will not probably be able to remain in the Congress much longer.

Mr. Hume's letter shows that he does not set much store by the Bengali members of the Congress. He says that the agitation against the Age of Consent Bill is confined to Bengalis, and that elsewhere there are ten supporters of the Bill for one that opposes it. Mr. Hume knows quite as well as many other people that many leading Bengali members of the Congress are protesting against this Bill. He does not care for these men, and he would have the Government believe that they are nobodies in the Congress. He says so lest Government should not lend its countenance to the Congress. Mr. Hume thinks in his mind of winning over these members again to his side by patting them on the back. But it is certain that every endeavour of his to do so will fail. The leading Bengali members will be obliged to leave Mr. Hume's party. It is the writer's belief that Mr. Hume will have to hold the next Congress without Bengali members. The leading men of Bengal distinctly say that they will rather consign thousands of Congresses to ruin than tolerate any interference with their religion. But though Mr. Hume affects to slight the Bengali members, he cannot still give up all hope of Bengal. He is trying his best to create differences in Bengal. Arrangements are being made at his instigation to send to Government a petition in support of the Age of Consent Bill. And as there are bad men enough in Bengal, there will be no want of signatures to such a petition.

URIYA PAPERS.

UTKALDIPKA,
Jan. 10th, 1891.

57. The *Utkal Dipikā*, of the 10th January, regrets that the Bengal Government should have gone so far as to misconstrue a circular of the Government of India on the subject of Government officers joining any Political Association in the country, and to lay down that no Government officer can be allowed to be present at the meeting of any of the Political Associations in the country.

URIYA AND
NAVASAMVAD,
Jan. 14th, 1891.

The Bengal Government's circular about the Congress.

58. The *Uriya and Navasamvād*, of the 14th January, is strongly opposed to the provisions of the Age of Consent Bill, and observes that the fact of the offence which may be committed under the proposed law being made non-cognizable does not afford sufficient guarantee against oppression by injudicious Magistrates and by bad men holding influential positions in society.

SAMVADVAHIKA,
Jan. 22nd, 1891.

59. The *Samvādvāhikā*, of the 22nd January, strongly supports the Bill, and observes that the people ought to be thankful to Government for introducing a measure which will, in the end, prove beneficial to the native community.

UTKALDIPKA,
Jan. 24th, 1891.

60. The *Utkal Dipikā*, of the 24th January, holds a similar opinion, and remarks that the Bill, if passed, will affect only the people of Bengal, because the natives of Orissa, the North-Western Provinces, and the Punjab do not stand in need of any reform in that way.

UTKALDIPKA.

61. The same paper, of the 17th January, speaks favourably of the visit of the Lieutenant-Governor of Bengal to Orissa, and remarks that, as he has understood the true condition of Orissa, Sir Charles Alfred Elliott will not fail to do some good to that province. The editor is happy to find that unlike other Lieutenant-Governors, Sir Charles Elliott has not thought it proper to visit Orissa towards the close of his career.

He recommends the claims of the successful students of the Cuttack Survey School for employment in the survey of Orissa, and observes that His Honour should not disappoint them.

SAMVADVAHIKA,
Jan. 15th, 1891.

62. The *Samvādvāhikā*, of the 15th January, recommends the zemindar, Kailas Chandra Rai, Mahasay, of Deharda, in the Balasore district, to the notice of Government, and points out that his useful services should be recognized by the bestowal of the title of Rai Bahadoorship upon him.

ASSAM PAPERS.

PARIDARSHAK,
Jan. 26th, 1891.

63. The *Paridarshak*, of the 26th January, says that the district of Sylhet being a congeries of small mehals, the land revenue regulations prevalent in it have for a long time been different from those of the other Assam districts. Successive Chief Commissioners have, it is true, from time to time, made stringent rules for the collection of the revenue, but these rules have seldom been put in operation. It is only the present Deputy Commissioner of Sylhet who is about to put those stringent rules in operation. On the last revenue sale-day he persistently refused to accept revenue from a poor defaulting landowner, whose lands, the only source of his livelihood, were about to be put up to auction. Seeing all his entreaties useless, he sent his boy with a petition to Mr. Kennedy, in the hope that the supplications of the poor child would melt his heart. But Mr. Kennedy did not relent, and the estate was sold by auction. Here it may be asked, what reasons had Mr. Kennedy for accepting the revenues of some other defaulting estates which stood in a similar plight to the estate just mentioned?

Mr. Kennedy was in Cachar before he came to Sylhet, and he ought to know that his Cachar experience ought not to be his guide in administering the affairs of Sylhet, whose revenue system is quite different from that of Cachar. Besides, as he is soon going to leave Sylhet, he has not acted properly by being the first to put in operation such a stringent rule during his short stay. He ought rather to have opposed it, if the Chief Commissioner had insisted on its enforcement.

Nor is it clear why the Assam Government has thus suddenly changed its policy. The rule heretofore was to exact fines from all defaulting land-owners if they wanted to deposit their revenues after the day fixed as the last day for the purpose and up to the day of auction. This procedure was also a goodly source of income to the Government. It is not easy to understand why the authorities should suddenly change their mind, and, contrary to the practice hitherto prevalent, refuse to accept arrears of revenue on the auction day. Government may indeed argue that it was quite justified in the course it adopted on the last revenue sale-day in Sylhet, because the defaulting land-owners had no business to delay the payment of their arrears till the moment of auction. But the reason of such delay is easily explained. Each estate in Sylhet, small as it is, is generally shared by a number of owners, everyone of whom must pay down his own share of the revenue separately to Government. If any one of these co-sharers makes default in such payment, the rest or any one among them has to make up the deficit in the revenue of the estate or the whole estate is put up to auction for the default of one co-owner. Now, the smaller co-sharers do not generally pay their dues in time in the expectation that those who have larger interests in the estate will meet them. They are even sometimes found to wait till the auction actually commences, and then to bid for the estate. But if a higher bidder turns up, they immediately pay down their shares of the revenue, and thus save the estate from sale. Is it not natural, under these circumstances, that the larger co-sharers should, before paying down another's share of the revenue, similarly wait till the last moment in the hope that the latter might yet come and pay his own share, seeing that no one else had paid it?

64. The same paper has learnt with surprise that the authorities of some of the schools in Sylhet have taken to the practice of appointing teachers by written agreements. It is a matter of regret that the Deputy Inspector of Schools is himself encouraging the practice. The contagion has spread to Habigunge, where the School Committee has taken to appointing teachers on the same method. The school authorities should know that good teachers will never bind themselves by agreements, and so, by following the present practice, they will lose the services of such teachers.

PARIDARSHAK,
Jan. 26th, 1891.

65. The *Srihatta Mihir*, of the 26th January, has the following on the Age of Consent Bill:—

SRIHATTA MIHIR
Jan. 26th, 1891.

The Age of Consent Bill.

A grave disaster threatens the Hindus and Mussulmans. The Scoble Bill will cause serious hardship if it is passed into law. The Indian woman who is never seen out of her home, to whom alone does the epithet "unseen of the sun" truly apply, and who dreads the gaze and the touch of the stranger more than death itself, will not after the passing of the proposed law be allowed to maintain the jealous privacy of her life, must give up her name of the bashful lady of the zenana, must come out of her house and stand exposed to the gaze of men of diverse characters and nationalities. The Indian woman who shrinks from talking even with the men of her own family must answer foreign Magistrates and foreign Doctors, and reply to cross-questions put by pleaders and mukhtars. Could anything be more grievous and disgraceful than this? Those people may support the Bill whose women go out into streets and bazars for airing, attend meetings, and converse freely with men who are not their husbands. But how shall those people support the Bill who are always so anxious to protect the sanctity of their women, and who would gladly lay down their lives in order to keep the honour of their wives and daughters untarnished? Do the Viceroy and Sir Andrew Scoble take us for fools that they hope to delude us by saying that the police will not be able to take cognisance of offences against the proposed law? Thanks to them, the day when such deluding could be possible is long gone by, and it would be unwise to make the attempt in the year of grace 1891. Indians can tolerate all sorts of oppression, but they cannot tolerate insults offered to their religion and to their women. The commands of the Sovereign are indeed to be obeyed; but social and religious injunctions should be obeyed first. It is impossible to obey a command which is opposed to social and religious injunctions, and which threatens ruin to Indian women. The passing of this Bill will therefore sully the name of Lord Lansdowne as well as of the English Government.

It is said that some ladies piquing themselves upon their nineteenth century enlightenment are supporting this Bill. It is also said that they will memorialise the Viceroy on the subject. The ladies in England are also pressing for hasty legislation. Englishmen are very fond of women. It will not therefore be easy for the English Government to refuse the request of so many women. There is the Bengali saying that affection for the child which is greater than that of the child's mother herself should be suspected as being a witch's or a monster's affection, and it is in this light that people here take the sympathy which is being displayed for Indian women by women who are aliens in race and religion.

Government may knock Hinduism on the head precisely on the ground on which it is now going to raise the age of consent; and no one can be sure that Government will not do so. The Proclamation and the law are only toys for deceiving children, and they change and take on chameleon hues according to the requirements of the moment.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 7th February 1891.